

# The Non-Subscribing Presbyterian

No. 304.

JANUARY, 1932.

FATHER.

MOTHER.

CHILD.

Glory to God in the highest.

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## INTERNATIONAL DISARMAMENT.

The Archbishops and Leaders of the Free Churches in England have appointed Wednesday, 3rd January, 1932, as a day for Special Prayer for the Disarmament Conference at Geneva in February. The Primate has promised that the Church in Ireland shall support them, and the League of Nations' Union (Belfast Branch) has sent an invitation to the other denominations to join in observing this day of Special Prayer. May I ask that our Church in Ireland shall, as far as possible, unite with the other Churches.

The following form of prayer is suggested, but Ministers will use their own discretion as to the form of Service they adopt.

GEO. J. SLIPPER,

Moderator of N.S.P.C. of I.

## A Prayer for the Disarmament Conference.

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of love, so guide and inspire, we pray Thee, the work of all who seek Thy Kingdom at home and abroad, that all peoples may seek and find security, not in force of arms, but in that perfect love which casteth out fear, and in that fellowship revealed to us by Thy Son, Jesus Christ our Lord. Amen.

## NOTES AND NEWS.

The New Year opens with world-wide anticipation as to the result of the Peace Conference next month, destined to have far-reaching effects on human welfare and happiness for many years to come. The money-crisis and the dark, threatening cloud of war in the East, do not tend toward an atmosphere of harmony and good-will, necessary for mutual trust and confidence, in arranging for an international scheme of disarmament. The Christian Church, however, believing in prayer and in the mighty power of thought, by united concentrated effort, can do much to mould public opinion and bring about the good understanding which will divert the energies of warfare into useful

channels, such as the removal of slums, and the building of healthier and happier conditions in which to live.

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This year is the centenary of the Total Abstinence Movement. We recall the work of Father Mathew, how in Cork a Quaker and a Unitarian realised that if Father Mathew, who had such tremendous influence with all classes and conditions, could be enlisted on the side of temperance, there would be great results. Father Mathew himself was not a total abstainer at that time, but after listening to the Quaker and Unitarian he said: "In the name of God, here goes." and there and then signed the pledge. The result was a temper-

ance campaign, which swept over Ireland from South to North. Religious rivalries and animosities sank into abeyance. Holywood congregation has the honour of having the name of Father Mathew on its roll of subscribers for the building of the Meeting House.

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An Anglican Bishop, in a good humoured way, addressing a young friend, a churchman, who could not take orders because of having to subscribe to the Thirty-nine Articles, remarked: "The only denomination I know of that would be suitable for you is an obscure sect known as the Non-Subscribing Presbyterians." During the last ten years the Non-Subscribing Presbyterian Church has emerged from its obscurity. The services in the Ulster Hall have demonstrated that "the obscure sect" is a power to be reckoned with, and has in it the possibilities of increase in growth of numbers and influence.

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A man came into the Depository and asked for pamphlets, which he bought, saying that his daughter liked to read them. He said that his wife and he had been drawn into attending one of our churches, because the boy that his son went about with had induced him to go to meetings; whereas, before none of them had been in the habit of going anywhere. The son had begun to take an interest in this church, and found in it sufficient to engage his attention, as practically something or other was going on all the time. The father was so relieved that his son had this interest, as he had been in constant anxiety about the company at the street corner, which the young man might take up with. The church had taken the young man off the streets, and he was so pleased about it that the family had joined up with the congregation. Good work of this description deserves encouragement.

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We tender our heartfelt sympathy to the Rev. A. L. Agnew in the loss of his father, and to the family in their bereavement.

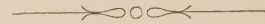
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**Subsidy Fund.**—Contributions gratefully received by the Manager: Rev. G. J. Slipper, 7 Trevor Hill, Newry.

It was with the eyes of his great soul that Thomas Edison perceived at the time of his death, on October 18th, what had been unrevealed until that great change took place. "It is very beautiful over here," he said. He had been in a state of coma for some time before his passing, but suddenly opened his eyes and made the statement that will assure the world that at last he knows there is "a beyond." Some years ago he made the following remark to a friend: "Well, if there is a hereafter it doesn't matter; and if there isn't a hereafter it doesn't matter either. I've lived all my life and done my best." He knows now.

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### MINISTERS AT BANBRIDGE.

The Ministers met in conference at the Manse, Banbridge, on Monday afternoon, December 6th, the host and hostess being the Rev. and Mrs. P. Godding, whose generous hospitality was much appreciated. There was a good attendance and the proceedings passed off very happily. The Rev. John M'Cleery, of Raloo, Co. Antrim, read a paper on "Mission Work." Mr. M'Cleery, in his earlier years, had a good deal of practical experience, which was very successful, in missions connected with the Free Church in Glasgow. Various types of mission work, both home and foreign, were touched upon, the criterion of the vitality of a Church being tested by the interest in its missions, in obedience to the command of the Master: "Go ye into all the world and preach the Gospel to every creature." A very animated discussion ensued, revealing a great deal of sympathy with the subject. The Rev. J. A. Kelly made a reference to the Hibernian Bible Society, some of the founders of which were Unitarians, but which in these days was not given much attention by our congregations. The British and Foreign Bible Society was indispensable to Foreign Missions.

## ORDINATION.

The General Purposes Committee has agreed to recommend to Synod:—"That all Ministers coming over into the Non-Subscribing Presbyterian Church of Ireland must be ordained unless previously ordained, or unless exempted by the Presbyteries." An authority on this subject in the Presbyterian Church of Ireland states that that Church would not on any consideration whatever acknowledge any minister who had not been ordained. This matter in Ireland is very important, for legal reasons, and the slight difference between an installation and an ordination service really need be no obstacle to accepting ordination. Installation appoints a minister to the charge of a congregation; ordination admits him into the Ministry as a whole, and is interchangeable among Presbyterian Churches according to the usage of the last couple of centuries. A fundamental objection which some English Dissenters may have to ordination is the meaning attached to it by the Church of England; the conferring of Orders. In Ireland in this matter we have an altogether different tradition. The only Church that the Presbyterians in Scotland or in Ireland ever broke away from was the Church of Rome, so that the objections raised by English Dissenters have not much weight over here. This opens up a very big question, which can only be briefly touched upon in the space allowed to an article. At the Reformation, wherever bishops came out with the people from the Church of Rome, the Church in that country, as in England and Sweden and Moravia, remained Episcopal; where there were not bishops it was something after the Presbyterian form. Prior to that there had been no continuous form of non-episcopal church government.

Among Presbyterians ordination is merely setting one apart for the work of the Christian ministry and centres round preaching. There is the continuity of preaching. In Episcopal Churches the Apostolic succession is intimately bound up with the sacramental side of the Church's life, in the Roman and Greek Churches especially, and that is why Episcopacy takes up such a strong stand on the preservation of the validity

of orders. Using the term "ordained" in this sense, the term "charismatic" would be applied to the non-episcopal ministers. A well-informed writer, tracing back the two systems through the Early Fathers and Christian origins, states: "Here we find—and very early too—a double set of traditions and rules: the Gnostic and Ecclesiastical ones. There were two Ministers in the primitive church; 1, The priestly one handed down by Ordination and Apostolic Succession (Acts 6:6; 13:3; 20:28; I. Tim., 3:1 and 8; 4:14; 5:22; 2 Tim., 1:6; Tit., 1-7), and whose task it was to "dispense God's Sacraments" (I. Cor., 4:1; I. Peter, 4:10). And 2, the prophetic or charismatic Ministry, that of the Spirit, "Which bloweth where it listeth," and whose activity consisted of sundry higher types of phenomena (Acts 13:1 and 21: 9-10; Rom., 12:7-8; I. Cor., 12: 4-11 and 28-30; 14: 1-5 and 23-25; Ephes., 2:20; 3:5; 4:11)." — Rec. A. Frank Duquesne.

With reference to legal reasons for Presbyterian ordination, the matter is especially important, as in the case of filling up forms connected with marriages. An irregularity many years ago in the case of a minister who, with his congregation, broke away from Presbytery, and could not obtain a licence from a licensing minister, had very serious results afterwards for two children when the family had left the country and a legal matter had arisen connected with the family. Safeguards cannot be too well maintained, and our Church is Presbyterian.

ULLIN.

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## A HAPPY NEW YEAR.

By the time this is in print the familiar words of my title will have been uttered many times. Yet very often the words must have been accompanied by the reflection, "Can you be happy with the prevailing conditions at home and abroad?"

Why are these conditions so difficult and the outlook so ominous? It is mainly because we are all afraid. Afraid of what? Of a possible "next war," that terrible shadow, which in spite of all the League of Nations has done, and

is doing, still darkens the horizon. The progress of scientific discovery, applied to war, will admittedly end by destroying our Western civilisation, unless checked and controlled. During a recent Conference, speakers from Great Britain, Germany, Poland and other countries stated without contradiction that the present policy of armed peace can only result in another war. Then it would be the civil populations which would be completely annihilated by means of gas, bombs, etc. Now the mass of the people in many nations are beginning to realise that the only hope of avoiding this catastrophe is by securing for the League of Nations some form of control of national armaments.

Such a step is urgently necessary. One country was forced to abandon the most deadly scientific appliances of destruction by the disarmament clauses of the Treaty of Versailles, the Allies in their turn solemnly promising this should be the beginning of disarmament all round. This point is made very clear by Lord Cecil in a recent article in the "Spectator." Disarmament is, therefore, a moral obligation, at least for all those countries which signed the Versailles Treaty.

Take another aspect of the matter. To quote Lord Cecil again: "The Powers are now spending annually upon effective armaments over a thousand million pounds. What could not be done were this unproductive expenditure even reduced, not to say abandoned?"

Besides, as Lord Churchill pointed out forty-four years ago, "The possession of a sharp sword offers a temptation which becomes irresistible to prove its efficiency by use" (quoted by Lord Cecil). This expenditure is not only dangerous, but futile.

Nothing is more marked in the history of scientific invention applied to war than the development of military air forces. To combat this, a London paper the other day recorded an invention by which the position of an air craft attacking by night can be located and the "guns can be turned on him." This will, as usual, be followed by inventions to conceal the attacking craft, and the game of "as you were" will go on.

The consciousness of all this has rendered it possible for the League of

Nations to call a world disarmament conference, to meet in Geneva on February 2nd. This will not achieve complete disarmament of Europe, but a check can, and must be put to the mechanisation of warfare, the invention and perfecting of great land guns, and the development of the submarine as a weapon against all navigation.

Once the process of actual concrete disarmament by international agreement has commenced, it will be continued with increasing momentum under pressure of economic necessity and public opinion. At present those who urge disarmament may seem to be very much in the position of the Psalmist who wrote:—"My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak they are for war." The nations have indeed dwelt too long with those who hate peace. But up with our hearts! We have been singing "Peace on earth." We will seek peace and ensue it by doing all that in us lies to strengthen public opinion behind the great Conference.

DORA MELLONE.

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## OBITUARY.

### Edgar Innes Fripp.

"All Souls' Church is one of the most beautiful churches in our fellowship, and it is a lasting memorial to Mr. Fripp's ideals of beauty in architecture and in worship." These sentences are from the article, "In Memoriam," in "The Inquirer." The memory of his ministry in Belfast remains with some a precious treasure. Apart from his ministry, we knew Mr. Fripp in social life, and a few chance words here and there revealed the kindliness, brotherliness and delicacy of a beautiful soul. There are names which remain in memory linked together: Joseph Wood, Frank Freeston, Edgar Fripp, and Henry Gow—"the highest friendship in the bond of the spirit!" "Next to Him in the New Testament give me Shakespeare," said that great preacher, the Rev. T. W. Chignell, of Exeter, and that expressed the keynote of Mr. Fripp's inner life. A "Life of Shakespeare," finished last year, but, as yet unpub-

lished, we are informed, is "the main work of his life." "In 1921 Mr. Fripp was appointed Life Trustee of Shakespeare's Birthplace in succession to Lord Curzon, and in 1930 he was given the William Noble Research Fellowship by Liverpool University, and his last public lecture was given in Liverpool in May of this year."

"The funeral service, by his wish, was in Shakespeare's Church at Stratford-on-Avon. The service was conducted by the Vicar, the Rev. Canon Melville, and by Dr. Major of Ripon Hall, Oxford. At the graveside in Stratford Cemetery the address was given by Dr. Gow.

"We look back with joy and thankfulness on a long, brave, devoted life of work and service. There are many who remember him as a minister of religion, and who feel that they owe him more than they can say as an interpreter of the meaning and value of life. He spoke with force and conviction; his sermons were the expression of his own personality, uncompromising in their loyalty to truth and liberty; inspired by love of the highest and best and sympathy for the lowliest. . . . We remember our friend not merely as a preacher and minister, an artist and a scholar, but as a man. He had a unique old-world charm of personality, so human, so simple, so sincere; he was so true a friend, so genuine in his appreciation of others, so delightful a companion, so brave in standing for the truth, so humble in himself. As I look back on fifty years of unclouded friendship I thank God for his life."

### **WILLIAM JOHN AGNEW, J.P., MOIRA.**

The death of the above gentleman occurred at his residence, Quay House, Moira, Co. Down, on Friday, 11th December. Many years ago he met with an accident while dealing with a refractory horse, from which time his health continually failed, but the last illness was not prolonged.

He was a Magistrate for County Down, a member of the local Board of Guardians, and Vice-Chairman of Moira Rural District Council for a period of almost twenty years before his health compelled his resignation.

There were few local activities in which he did not take a prominent part, including the War Pensions' Committee and the School Attendance Committee. In the management of Lisnashanker School he succeeded his father-in-law, the late Rev. William Weatherall, of Moira.

The funeral took place on Sunday, 13th December, and was the largest seen in the district for many years. Rev. P. Godding, of Banbridge, officiated. He was assisted by Rev. W. E. Hurst, M.A., Rector of Moira, at the house, and by Rev. G. M'Farlane, B.A., Presbyterian Minister at the Church.

The remains were laid in the ancient burying-ground of the Non-Subscribing Church, in the affairs of which the family have taken a leading part since the foundation of the congregation, almost three hundred years ago. Mr. Agnew was himself treasurer and trustee of the Church till recent years.

He leaves a widow and two sons, one of whom is the Rev. A. L. Agnew, Minister of York Street.

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### **REVIEW.**

Krishnamurti — The Man and His Message—by Lilly Heber, Ph.D., Sept., 1931. London: George Allen and Unwin, Ltd.—7/6.

This Scandinavian lady has a European reputation as a brilliant writer and public speaker, and anything emanating from her pen at once commands attention. She introduces her subject with this quotation—"I am not concerned with the invention of new theories, new philosophies, new systems, or with new combinations of these, but entirely with ideas, thoughts and feelings that can be lived. I have found what is to me absolute certainty, what to me is absolute reality—not relative, but absolute. I want, therefore, to show that those ideas which I have found can be lived by everyone, and must be lived by everyone. They are not for the specially privileged."—Krishnamurti.

A sermon by the Rev. J. Tyssul Davies preached in the Theistic Church, is quoted at length, on "The Religion of

J. Krishnamurti, without Ritual and without Church." Says Mr. Davies—"I believe he is out for the square deal; and though he is all gentleness, when veracity demands he is obedient to the necessity of hurting even his own friends." Mr. Krishnamurti may be remembered by his poetry, for he is a poet of no mean ability, and the book contains several of his poems. "In 'Toys,' Krishnamurti gives a cross section of modern Society as created by man, ravaged by class conflicts, by war, by continual strife." Authors, artists and musicians testify to the inspiration that has come to them through Krishnamurti. Boudelle, the great French sculptor, who died December, 1929, "left behind a magnificently conceived bust of Krishnamurti—one of his masterpieces. "It was a work of love." Carlo Saures emphasises the consequences of the new teachings to men who are living and struggling in our days. "A new era is there in literature also. From this titanic poetry arises a cry for unlimited life; it is, like modern science, filled with a relentless craving to attain the source of all existence, the ultimate reality." Stokowski, famous conductor of the Philadelphia Orchestra, in a published interview, says with reference to one of Krishnamurti's answers to one of his questions: "That is perfectly answered, clear and brief. People remember better what is brief." We must confess to often finding Krishnamurti's teaching elusive. We feel that he realises the Truth in what he says, but that words are inadequate, and we have to reach to the thoughts glowing behind them. He needs to be understood by the heart more than the head.

ULLIN.

### A CHURCHMAN'S POINT OF VIEW.

"New lives of Christ, under one title and another, constantly come from the Press. They are frequently dogmatic to arrogance in their statements as to what is or is not true, what did happen or could not possibly have happened. They present to us a purely human historic Jesus, stripped of all that atmosphere of eternity in which the faith of the Church shows Him to us. In these books He is a Prophet, probably the

greatest of the Prophets. He is a lover of mankind, the noblest example of the way in which human life should be lived. He shows us the way of perfect self-sacrifice. But He was a man. His inspiration and example remain, but He Himself has long passed away. . . . The central truth we believe about Jesus Christ is that He died and is alive again, and that He is with us always, even to the end of the world."

REV. F. UNDERHILL,

Warden of Liddon House.

Richard Wright (1764-1836), travelling missionary of Unitarianism, was minister of a Baptist congregation. Acquaintance with their old minute book assures us that, in the days before Wright, they had not been in all respects a happy family. Extracts in full would be undesirable. Unfortunately, the ladies had voices in the church meeting, and their remarks to one another were both critical and caustic. It is recorded of two married ladies that one took upon herself to reproach the other for an apparel too gaudy to be consonant either with Baptist principles or with her advancing years. The aggrieved one retorted by pictorially and pointedly designating her censor a "goggle-eyed," puppy's mother, in a word.

GORDON.

One eternal Truth, and one infinite changeless Spirit of Love, Faith, and Wisdom in the Universe, as one Light for all, in which we live and move and have our being. We are all brothers. Let us then love, help and mutually defend each other against any spirit of untruth or deception, "without distinction of race, creed or colour."

H. P. B.

### REPORTS.

**All Souls', Belfast.** — The Sale of Work held on the 20th November, opened by Miss Hutton, with Mr. David Munn, J.P., in the chair, realised £84 17s 0d. This sum, together with the Whist Drive proceeds (£11 12s 6d), and a donation of £15 previously given has enabled us to contribute £105 to the Church Funds for the current year. In addition, subscriptions of 10/- have

been sent to the Nursing Society and to Destitute Sick Society, and also there will be further contributions to these Societies of Christmas parcels of suitable clothing. The members of the League wish to express their appreciation of the kindness of all those who helped to achieve this satisfactory result.

**Stamford Street.**—The Management Committee of the Belfast Domestic Mission wish to express their gratitude for the gifts of garments and money from those friends of the Mission who responded to the appeal. The Committee were enabled to distribute 36 parcels of clothing and 24 grocery parcels. A full programme of Christmas activities has been arranged, and on January 8th, the Ladies' Committee are in charge of a social gathering for mission members. The Hon. Secretary wishes to say that there is urgent need of second-hand children's clothes, and these will be collected if a postcard is sent to Mrs. E. R. Jackson, Myrtle Bank, Ravenhill Road, Belfast.

**Belfast: York Street.**—The policy of striving to meet the financial problems of the Church by increasing its activities, which were already abundant, is being carried on. The Swimming Club, which was started some months ago has proved so popular that the membership has had to be kept down, and there is a long waiting list. The Club meets in Falls Baths each Tuesday at nine p.m. A hundred or more members are always to be found there, either as swimmers or spectators. A good sum is available for the Church funds, and what is as pleasing is the fact that quite a number of young people have joined the Church through the medium of the Club. On Wednesday the Choir and Dramatic Society have the Church and Hall for practice. On Thursday the Guild holds its lectures or debates. Friday is given over to such things as the Sunday School Concert or to a dramatic performance, and Saturday sees the usual Guild social. Sunday is a revelation to those unacquainted with the Church. For reasons of economy the morning service is now held in the Lecture Hall. A series of sermons has led to a considerable increase in the attendance, which is creating a new re-

cord. After service, as a general rule, the Committee meets till about two o'clock. The membership of the Church Committee is seventeen, and it is unusual for any member to be absent. At three-thirty the Fellowship meets for discussion of the morning sermon, or to hear an address, while the Sunday School is held in the Hall. At six o'clock the Church is open for Evening Service, and during the last month the "Church Full" Notice has generally had to be posted on the door a few minutes before seven. At eight-thirty the after-meeting commences. This generally resolves itself into several meetings of the different societies, while a dozen or more country visitors are being entertained to tea and the Minister is interviewing those who wish to see him—a process which often goes on till after ten p.m. Generally, the staff assemble later to set in order the affairs of the day, and it is often midnight before the workers are able to go home.

This is only a brief account of the ordinary routine of the week. It takes no account of the outside activities of the Church, or of such things as Cake Fairs and visits of the Dramatic Society to the country, or the Library or Esperanto Group. In addition, York Street can claim to be the pioneer of the movement which is now spreading, to keep the Church Hall open daily for the benefit of members who may be out of work. There has not been a day for several months when the door had not been open, and when up to a score of young men and women could be found using the Hall. The Church is amply repaid by the steady work done in the building and by the increase in the spirit of fellowship and attachment to the Church engendered. Naturally, conditions at present call for considerable relief work, and as this goes on outside the ordinary membership, many of our own members are unaware of it, though not a few give generous and anonymous assistance to the Minister in doing it.

The sudden illness of our Treasurer, who is unable to transact any business, has added to our anxieties. Few people seem to realise that York Street depends entirely for its continuance as a Church

on the support of its members, many of the best of whom are suffering from the present depression. It is only by keeping all our activities going at full strength that we can manage, and then with difficulty. Sometimes this policy defeats its own ends, as many feel the strain to be too great and drop away, but it must go on. Lack of space prevents any considerable increase in our membership, which might ease things somewhat. The sad thought about all our work in York Street is that the Church with its crowded busy life, and particularly its scores of young men and women all devotedly attached to it and growing up to know no other, together with all the work of rebuilding, must some day be lost to the denomination failing either as a modest endowment which we cannot expect, of a Minister able not only to maintain it at its present level of attendance and activities and willing to allow his own remuneration to depend on his doing so, but to increase these. Meanwhile, what has been done has been done. At the close of the year we can point to a Non-Subscribing Church in which, though it was almost abandoned and had no income adequate to maintain it, there has scarcely been a vacant seat at the principal service for seven years. We look back on five great services at the Ulster Hall, at which there has never been less than two thousand people. We can count hundreds of people brought into contact with our denomination in town and country. We have demonstrated that our principles can stand and attract even when the practice of them has caused us to be associated with other movements which, here at least, are not popular, and should our work cease tomorrow a splendidly equipped building for which great numbers of people have formed an attachment is ready to be taken over by anyone willing to carry it on.

Meanwhile the loyalty of its people is the best proof that the Church is doing a good work. How many Churches are there in any denomination rendering such services to a community that that community would support them were all other source of income removed, and there were no other ties but that service given. We are compelled to render such a service.

**Belfast: First Church.**—On December 13th, at Evening Service, the annual rendering of Handel's "Messiah" was given by the organist, Mr. Albert Taylor, L.R.A.M., A.R.C.M., and an augmented choir, the soloists being Miss V. E. Curran, L.R.A.M., soprano; Miss L. V. Gordon, L.R.A.M., contralto; Mr. T. Corlett, tenor, and Mr. J. A. Laird, baritone. There was a large congregation in the body of the Church and gallery, who listened to a particularly fine rendering of an Oratorio which has lost none of its ancient appeal by annual repetition. There was a remarkable firmness, assurance, and roundness of tone for a comparatively small choir, which was led and supported by a wonderful mastery of the organ on the part of Mr. Taylor. In the course of a memorable service the Rev. R. Nicol Cross gave a short address on the Prophet Isaiah's Note of Comfort in national disaster and eclipse, on which Handel built his inspired music. At the Women's League Mrs. Edgar Jackson entertained the members on her trip to the South Sea Islands. The Christmas Sunday School entertainment took place in the Central Hall on December 15th. Tea was provided, to which the children did justice, after which the curtain was rung up on an operetta, "A Masque of Christmas Eve." The caste and chorus, trained by Miss Nan Newman, with Mrs. Newman as accompanist, made a picturesque group in their bright dresses, and won prolonged applause from the audience of fellow-scholars, parents and friends by their speaking and the singing of the Christmas Carols interspersed through the Masque. It all went off without hitch or hesitation, and Miss Newman is to be congratulated on the charming result of her faithful labours. The rest of the evening was spent in various games, which were immensely enjoyed, and will leave happy memories in the minds of the little folk all through their life.

**Comber Women's League.**—The season opened with a social, at which there was a good attendance, and several new members were welcomed. The evening was spent in games and dancing. Songs were contributed by Mrs. Murphy and recitations by Miss Adamson, of Belfast. A presentation of a

gong and silver salver was made to Mrs. Bryson, formerly Miss Eileen Hind, the treasurer of the branch. Miss Eliza Munn, one of the oldest members of the branch, made the presentation after a short speech of good wishes had been made by Mrs. Glynne Davies, in the course of which it was remarked that Miss Hind was the third generation to be loyally associated with the branch. Mrs. Thomas Andrews, her grandmother, and Mrs. Hind, her mother, being two of the original members, her mother, Mrs. Hind, rarely missing a meeting, and entering fully into the life and spirit of the Women's League. Miss Edith Hind is carrying on the tradition as the Monthly Letter Secretary. The first lecture of the season was given by Mrs. Geary, Matron of the Barnardo's Homes, Belfast, who held her audience's attention with her vivid descriptions of the work carried out in Belfast. After the address Mrs. James Andrews and Mrs. Murphy contributed solos, and Mrs. J. M. Andrews played a violin solo. The accompaniments were beautifully played by Miss Noble. Votes of thanks were moved by Miss Eileen Andrews, seconded by Miss Gladys Ferguson, to Mrs. Geary and the artistes. The Young People's Society opened its winter programme by a social, at which were about eighty members and friends. Songs were sung by Mr. M'Bride and Mr. H. M'Cormick, the accompaniments being played by Mrs. James Andrews and Mr. Jack Munn. The dance music was given by Mr. Jack Gillespie and his friend Mr. Macdonald. Tea was under the guidance of Miss Ferguson, and the programme was arranged by Mr. Hugh Smiley. In December two socials will be held on the first and third Wednesdays, the latter one an effort to raise funds on behalf of the Church. The Harvest Festival Services were conducted on the Sunday by the Rev. Alfred Davison, and on the Monday by Rev. Nicol Cross. The music rendered by the choir was noteworthy, including anthems, solos and quartettes. Members of the congregation supported neighbouring Churches during the Harvest Festival, one party of forty journeying to Rademon, when Mrs. Glynne Davies was

the preacher. Two buses went to Killinchy on the Monday evening, and one party went by bus to Newtownards on the Sunday afternoon. Such visits are all to the good and must create feelings of kinship amongst the Churches. In October Mrs. (Dr.) Murphy arranged a splendid concert to help to clear off the cost of the renovation of the Church property, when about £24 was cleared. The artistes who kindly gave their services were mostly those who had contributed with so much success to the programme at the Guest Tea which had been held earlier in the year, and at which £50 was raised to help to clear off a debt on the Church. This programme was also arranged by Mrs. J. K. Murphy, to whom the congregation is much indebted for her willing help.

**Crumlin.**—After service on 22nd November, the congregation appointed six men members to be the Trustees for all Church, Manse and School Properties and monies. The last Trustees died in 1906, and never being replaced have left the congregation for twenty-five years without legal Trustees. As a congregation, we have especially to thank a member of another N.S.P Church who being a solicitor, conducted the necessary legal business without any fee whatever for his own services. At present arrangements are going ahead for the Second Annual Children's Christmas Tree Party to be held on December 21st.

**Laymen's League.**—On Thursday, November 19th, at the Central Hall, Dr. R. H. Hunter, M.Ch., Ph.D., F.Z.S. of Queen's University, lectured on "Was Darwin Right?" "If the story of Creation, as given in the Hebrew Scriptures, be accepted in a literal sense, they must look not for one, but for several Adams and Eves to account for the due variations in colour and form of the different races of the world. As a beautiful allegory there was no reason why the story could not be incorporated into the concept of evolution. The close relationship between man and the ape was shown by the blood test, stereoscopic vision, same plan of hair tracts on the head, body and limbs. Fossil ancestral forms were found in the mountain valleys radiating out from the Gobi Desert, and early types of human species were found

in waves of culture passing from that neighbourhood, south, east and west. Mesopotamia, it was said, was the centre where agriculture first developed, and hence its identification with the Garden represent that primitive tribe of people of Eden. Adam and Eve would then have first settled down to civilization."

**HOLYWOOD.**—The annual meeting of the congregation was held on December 13th, Mr. W. Patterson in the chair. The Committee's report and the Treasurer's statement of accounts were adopted on the motion of the Chairman, seconded by Mr. E. A. Robinson (hon. treasurer). Mr. Robinson stated that during the year £32 had been raised for outside charitable objects. The report recorded increased attendances at the evening services. On the proposition of Mr. R. Steele, seconded by Mr. Hugh Shannon, sen., the following were added to the Committee in place of members retiring by rotation:—Mrs. A. W. Gardiner, Miss O. Neill, Mr. C. C. Greenfield, and Mr. W. H. Nial Nelson; and Mr. Robinson was re-elected hon. treasurer, and Mr. James Shannon, jun., hon. secretary. Mr. Robinson was also re-elected the congregation's representative on the Board of Governors of the Upper Sullivan School. The Minister was elected an ex-officio member of the Committee. The best thanks of the congregation were accorded to the members of the Choir, and the meeting closed with a vote of thanks to the Chairman, proposed by Mr. W. K. Graham.

Mrs. J. H. Ewbank was to have addressed the November meeting of the Women's League, but as she was unable to attend owing to illness, Miss Praeger very kindly took her place and gave readings from poems, which were much appreciated.

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